/207 cont./

462 562 The woman among the Chiriguano is a true slave, and the man her master. His work for the family is limited to planting and weeding, as well as fetching the necessary fire-
• [517] wood. In addition, /208/ as a diversion and pastime, he takes his bow and arrow, goes out into the countryside and hunts, or fishes in a nearby river, spending the rest of his time talking with his friends, recounting exploits, telling stories, Miani, playing cards and throwing dice, even going so far as to bet the tipoy or cutama of his wife.

[482] [515] She, on the contrary, is the work horse of the house. She carries the maize with her Añapoca, a kind of net, goes to the spring and carries on her shoulders and over long distances some 50 libras of water, prepares food, makes chicha, cleans her house, spins, weaves ponchos, makes ollas, cares for her children, raises animals such as pigs, chickens, sheep, and goats, makes cheese if she has cows, and, as if all this were not enough, in the afternoon she sits down next to her lazy husband, releases his healthy hair, and as a distraction goes looking through that labyrinth for the insects which nest there,
[262] without feeling any disgust. I am not talking about killing them, but about doing away with some with her teeth and making a snack out of others, a very simple thing for these women.

562 593 Everything is permitted for the man. He can play upon words and make lascivious jokes with other women, but this is not permitted for the wife, nor can she even cast a sidelong glance, which would be enough to cause her to be maltreated and divorced. How many things there are in nature! It is painful to see a mother with her four or five little ones abandoned to suffer hunger and despair, while the rascal of a husband with no just cause at all goes happily off with another, giving her the little that he earns and then getting rid of her at the first chance (1).

593 586 1. When the man turns out to be too lazy, it is the woman who leaves him, going off with another, and the children go with her, because

/265 cont./

52
•517 They spend the rest of the year in diversions, playing cards and shooting dice, hunting doves and wild animals, going fishing, or fishing where the large rivers are, organizing private drinking parties, today in one barrio, tomorrow in another, today in Mengano's house, tomorrow in Fulano's, the day after tomorrow in Sempronio's, until planting time returns once more.

The Indian concerns himself very little about his house, which sometimes is at the point of falling in on him; his house is better ventilated than a sieve, it rains more inside than out, he sleeps there almost like a toad, he sleeps on the damp ground or above it on a miserable cot, placed over the mud or the water, and his sleep is like that of the dormouse (1).

[164]

1. This way of life in the dampness in their houses or outside of them is the cause of many skin diseases, fevers, and tumors.

Hospitality

574
576 The Chiriguano is very hospitable and it would be hard to find any other race which is his equal in this; he receives and serves everyone in his house, both whites and those of familiar condition, for example, the Toba, and, with greater reason, those of his own race. They visit from one town to another, and at the first meeting or at first sight they say immediately, /266/ depending upon the age of the person seen: Ndempuama pa tuti? good day, uncle, if it is in the morning; Ndecaaruma pa? good afternoon; or Ndepintuma pa? good evening. Literally, these three salutations have another meaning. The first means "Have you reached this day, have you arisen healthy and vigorous?" The second, "Have you reached the afternoon?" And the third, "Have you reached the evening?" He who receives the greeting answers, Ampuama, checaaruma, or chepintuma, respectively.